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AN

# INTRODUCTORY LECTURE

BEFORE THE

MEDICAL CLASS OF 1857-8

OF

HARVARD UNIVERSITY.

BY

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GEORGE C. SHATTUCK, M.D.

PROFESSOR OF CLINICAL MEDICINE.

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BOSTON :

PRINTED BY DAVID CLAPP,

Over 184 Washington Street.

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BOSTON, NOVEMBER 16, 1857.

Prof. SHATTUCK —

DEAR SIR :

As a Committee of the Medical Class, we take great pleasure in requesting a copy of your Address for publication.

We are, Sir,

Your Obedient Servants,

R. J. PLUMER GOODWIN,  
CHAS. FRED. CREHORE,  
J. THEO. HEARD.

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CAMBRIDGE, NOVEMBER 19, 1857.

GENTLEMEN :

Agreeably to your request, I send the Introductory Lecture to be printed. I regret that the matters therein brought before you are not set forth as fully, as forcibly and as worthily as they should be; but I hope that, by a hearty good will and a zealous coöperation, we may do something, during the season now opening, to advance the cause of sound medical education.

Yours truly,

GEO. C. SHATTUCK.

Messrs. R. J. PLUMER GOODWIN,  
CHAS. FRED. CREHORE,  
J. THEO. HEARD.

## A D D R E S S .

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MR. PRESIDENT AND GENTLEMEN :

THE matter for which we come together to-day, is of interest for all classes of the community. Young and old, rich and poor, all are liable to disease and injury ; which, too, may come suddenly and without warning. It is then the interest of all that proper provision be made for the exercise of the art of healing, and that there should be ready, well-educated and thoroughly trained practitioners. The great interest taken in education in our day, is very manifest. One of the earliest objects with the first settlers of the country was to provide for education. On the 8th September, 1636, the legislature of the Colony of Massachusetts Bay passed an act which resulted in the foundation of Harvard College — a leading object being to provide a well-trained and learned clergy. We say that professional education, then, was in the minds of the founders. No medical school was established till the year 1782. Dr. Hershey had died in 1770, and had bequeathed one thousand pounds lawful money to the President and Fel-

lows of Harvard College, the interest thereof to be by them appropriated towards the support of a Professor of Anatomy and Physic, and for that use only. Dr. Warren was chosen Professor of Anatomy and Surgery, and Dr. Waterhouse of Theory and Practice of Physic; and they were installed in their respective offices in the year 1782. A professor of chemistry was chosen in the following year, but there was no established fund for his support till the year 1791.

Nearly one hundred and fifty years elapsed after the foundation of the college, before anything was done for medical education, and the impulse then came in the shape of a legacy from a medical man. And we cannot but remark in our day, that whilst education in general is so highly thought of, whilst its importance is so universally admitted, the same unanimity of opinion and interest does not prevail as to professional education. Professional men do not stand as high in the community, do not exercise so much influence, as at the period of the foundation of our college. The matters intrusted to the three professions are of such intimate concern to all, that there is a jealousy in giving them over to a distinct body of men. We all have our own views of theology and jurisprudence; and the decisions of the scientific body in these departments are regarded with some distrust. A sermon, a decision from the bench, a legal argument, often gives rise to criticism, discussion and remonstrance. And as to medicine, old Thomas Fuller tells us that the poets did well feign Æsculapius and Circe to be brother and

sister, and both children of the sun ; for in all times, in the opinion of the multitude, witches, old women and impostors have had a competition with physicians. There is a book, published some three hundred years ago, which professes to give an account of the notable sayings and doings of the fools of England. The fool of Nottingham being asked by his master what profession or calling had the greatest number within its ranks in that town, replied, " Truly, master, I think there be many more physicians in Nottingham than men of any other pursuit." " A very fool thou art," replied his master ; and the fool rejoined, " I will prove what I have said." He was encouraged to do so by the promise of a gold piece, and he went about the town with his face tied up as if he were suffering from a dreadful toothache. Every body he met pitied him, and every body too prescribed for him, and he noted their names and their nostrums, and being seen last by his master, and getting his prescription, he submitted his whole list, and his master acknowledged that he had proved his saying. And can any one of us doubt that a similar investigation would lead to the same result in our day, and in the town in which we live ? Is there not even reason to believe that the number of those who depend upon regularly educated physicians for council and advice, is less than in other countries and in other times ? And yet, at the same time, we can maintain the superiority of our art in our own age, and we have no reason to be ashamed of the medical men of our own country. We can point to great progress made in the

last and present centuries, and show how much has been found out in anatomy, in physiology, in chemistry, in pathology. How much more we know of the human body in health and in disease than did even our immediate predecessors ! Success has crowned the zeal and the industry which have characterized distinguished men of all countries in our own profession. Why then do we not command the respect and confidence of the community to a greater degree ? Why do charlatans and nostrum-makers so abound ? How are they so successful in the accumulation of wealth ? Why are they so much in repute ? In the mechanical arts, in trade, the regularly educated, the pains-taking and hard-working men are universally called upon and confided in by the community. No one pretends that every man should be his own carpenter, or his own mason. Apprentices must serve for years before important matters will be entrusted to them, whilst any one who has failed in other things, may compound a medicine and prescribe for a disease.

A full discussion of this question, and an answer to it, would not be possible nor suitable here. It must suggest itself as we meet together from various quarters to show our interest in the cause of medical education. Some here present are commencing their medical studies, some may have snatched an hour from laborious professional pursuits, some of other callings have come to testify their sense of the importance of a sound medical education. We appeal to all for sympathy, and especially to the members of the other professions. For there are diffi-

culties common to all who would gladly contribute to the advancement of the professions, to enable professional men to maintain the rank in the community which they may justly claim. One such is to be found in the imperfection of science and art. Theologians, lawyers and physicians must all confess how far they are from having mastered the matters entrusted to their professions, how much there is which they cannot understand, how many problems receive an imperfect solution. The expression, "the glorious uncertainty of the law," is a very familiar one, and it may be applied in medicine and theology as well as in jurisprudence. The difficulties of the profession are well described by Van Helmont, and what he says of the 17th century is certainly true of the 19th. He tells us that he was puzzled by the question, "Lived not the Romans for five hundred years without physicians, and in a far more happy health than afterwards, when they had vanquished the Greeks, whence they privily received physicians?" He thought of giving himself to the study of law, but "denied it and the government of others, because that the government of myself was hard enough for me, but the judgment concerning good men and the life of others to be dark and subject to a thousand vexatious difficulties." He tells us "that being inclined to the study of natural things, he devoted himself to medicine, he committed the aphorisms of Hippocrates to heart, he read all the works of Galen twice, and all Avicenna—and as well the Greeks and Arabians, as moderns, six hundred volumes, reading them attentively, and

taking notice by common-places of whatsoever seemed remarkable." He collected plants, and learned all about them. Therefore, too, he goes on to tell us, "I would accompany a practising physician"; and then, after all, he says, "I saw that fevers and common diseases were neither certainly, nor knowingly, nor safely cured. Discerning thus the uncertainty and deceit of rules of medicine, I said with a sorrowful heart—Good God, how long wilt thou be angry with mortal men? How is it that thou cease not to destroy so many families through the uncertainty and ignorance of physicians?" With so keen a perception of the deficiencies, omissions and short comings of the profession, he did not abandon it. "I fell withal on my face," he continues, "and said, Oh Lord, pardon me, pardon my indiscreet charity, for thou art the radical good of goodness itself. Thou hast known my sighs, and that I confess that I can know, am worth, am able to do and have nothing, that I am poor, naked, empty, vain. Give, oh Lord, give knowledge to thy creature, that he may affectionately know thy creature, himself first, other things beside himself, for thy command of charity, all things to be ultimately in thee." "And in this conception," he goes on to tell us, "was there an inward precept that I should be made a physician, and forthwith therefore, and for thirty whole years after, and their nights following in order, I labored to my cost and damage of my life, that I might obtain the natures of vegetables and minerals, and the knowings of their properties. The meanwhile I lived not without prayer, reading, narrow search of

things, sifting of my errors and daily experiences written down together." And in the next chapter he lays down a proposition which may be somewhat lost sight of in our day, namely, that the hunting or searching out of sciences begins from *know thyself*. Are we not too much occupied objectively, with the knowledge that is to be acquired, and do we think enough of the instrument which is to apprehend and use the knowledge? The Greeks, to whom we owe the maxim *Γινώθι σεαυτόν*, may, to be sure, be open to the charge of having devoted time and energy disproportionately to the mind, to the intellectual processes. A great medical observer of our own day took for his motto for one of his first works, a passage from the *Emile* of Rousseau: "I know that truth is in the objects and not in my mind which apprehends them, and that the less of mine I infuse into my decisions the more sure I am of approaching the truth." Now mistakes are certainly very common, and we need to be constantly reminded, whilst pursuing what is subjective, not to lose sight of the objective. Is it not true, however, in our modes of education, that we are not giving sufficient attention to the culture and discipline of the several faculties, in our efforts to store the mind with useful knowledge? Whilst physiology is taught in our common schools to children ten years of age, young men undertake the study of the professions who have not learned to observe natural objects, nor to reason; and who show themselves deficient even in grammar and spelling, when called upon to record medical cases, or to prepare disserta-

tions. And if we inquire into the causes why physicians in our day have less repute; why, in so many instances, they fail to administer relief, and we cannot attribute such short comings entirely to lack of diligence or of success in the pursuit of knowledge, must we not admit that a deficiency does exist in mental and moral qualities, which proper training and discipline might have remedied, at least, in some degree? Truth is before us; why do so many fail to apprehend it? Do we sufficiently study ourselves; do we know enough of our own minds; do we recognise the imperfections that prevent us from apprehending and receiving the truth? It certainly is remarkable in the training of ancient physicians, how much pains was taken with their education. Thus Galen was early imbued with the philosophy of Aristotle by his father, who provided most carefully for the education of his son. And Galen frequently speaks of his great indebtedness to his father for a careful nurture. He was placed by him under the platonist Gaius, then under a Stoic; subsequently under an Epicurean. He was carefully trained in dialectics, and was very fond of geometry. We read of his going to Smyrna, on the death of his father, to continue his medical studies under Pelops, and at the same time to pursue the study of Platonic philosophy, under Albinus. He went to Corinth to become the pupil and assistant of Narmiscianus, and subsequently travelled through various countries, spending some time at Alexandria, and was there the pupil of Helvetius.

Galen attributes his great success in after life to

the training and discipline of his early years. He attached great importance to his studies in logic, dialectics and rhetoric, as enabling him to set forth persuasively and convincingly the truths of medical science. He attributes to the study of mathematics a certainty of his being right, that he was thus prevented from skepticism into which he might have fallen by dwelling too exclusively amongst the conflicting opinions of schools of philosophy.

A recent writer tells us that "the well-educated physician under the Roman Empire, in common with his medical knowledge, was presumed to be familiar with the grammatical structure of his own language, with rhetoric, arithmetic, geometry, dialectics, moral philosophy, astronomy, and even with architecture." A contemporary of Galen, Madaurensis, who styles himself the not unknown priest, nor recent worshipper, nor unfavored minister of Æsculapius, says to the people of Carthage, of the goblet of the muses, "The oftener it is drained, and the more unmixed it is, the more it conduces to soundness of mind. The first cup, that of the reading master, takes away ignorance; the second, that of the grammarian, instructs in science; the third, that of the rhetorician, arms with eloquence. Thus far most people drink. But I have drunk other cups at Athens: the cup of poetry, the inventive; of geometry, the limpid; of music, the sweet; of dialectics, the roughish; and of universal philosophy, the never-satiating nectareous cup."

Galen was twenty-eight years of age when he commenced the practice of his profession, and we

know of Cæsarius, the brother of Gregory Nazianzen, who practised at the court of Julian, and was the physician and intimate friend of Valens and Valentinian, that he had studied five years at Alexandria, having been previously at Cæsarea. And the importance of preliminary studies and general culture thus recognised by the ancients, has always been acknowledged. Let us look, for instance, at the culture of a distinguished physician of the seventeenth century. We read of Boerhaave that he was taught the Latin and Greek languages, and became early a proficient in both. When nineteen years of age he delivered a discourse before the Academy, in which he undertook to show how Cicero had overthrown the philosophy of Epicurus. He attacked Spinoza, and received a gold medal from the city of Leyden. He taught mathematics for some time, and was entrusted with looking over the catalogue of the library of Vossius, which had become the property of the city. He was twenty-two years of age when he began to study medicine. He received the degree of doctor in philosophy in 1689, and in 1693 that of doctor in medicine; and his success was fully commensurate with his long and careful preparation. You may remember that the city of Leyden was illuminated when the distinguished physician, of whom they were so justly proud, was able to leave his house after a dangerous illness, and to resume his lectures. Haller, the distinguished pupil of Boerhaave, was remarkable for his mental culture, for his early training in and knowledge of the ancient languages; and even for his poetical talents. How

much does Lord Bacon dwell, in his *Novum Organum*, on the right state of the faculties, and how significant is his expression as to the causes of error which he puts down as four kinds of idols! And idolatry, we must remember, is not merely the result of intellectual deficiency, but of moral and religious perversion.

But, leaving these questions for a time, let us ask now what is done in our own day for medical education; what are prevalent ideas in other countries and under other institutions; and I would call your attention for a few moments to the systems of France and of Tuscany, as of countries whose institutions are very different from our own, but which we may study with profit. With us, the government does much for preliminary education, for schools, less for colleges, and still less for institutions devoted to professional teaching. The government in those countries undertakes to provide its subjects with well-educated, thoroughly trained medical advisers. The Grand Duke of Tuscany has lately re-organized the medical school. The University of Pisa dates from the year 1384, and the medical faculty for instruction is attached to it. Students are received there after a preliminary examination in mathematics, philosophy and the Latin language and literature. They are expected to study five years. There are twelve professors. In the first year the attention of the student is confined to medical natural history, natural philosophy, botany and chemistry; and these same subjects, with anatomy and physiology, are pursued also during the second

year. At the end of the second year, the student must pass his first examination. Anatomy and physiology are continued during the third year; *materia medica* is added to them, and so are the rudiments of pathology, medical and surgical. A second examination on anatomy and physiology is held at the end of the third year; the third examination on therapeutics and the elements of internal and external pathology, is held at the end of the fourth year. Hygiene and legal medicine, entrusted to one professor, are taught during the fourth year. Clinical medicine, midwifery and the history of medicine are subjects for the fifth and last year, at the close of which is the fourth and last examination, and the degree of doctor in medicine is now conferred on the successful candidates. They are not, however, allowed to practise, but are required to join the finishing school, and to remain there two years. This is established in Florence, in connection with a hospital of some six hundred beds. Ten professors are attached to this school: one of medicine, one of surgery, one of obstetrics, one of comparative and regional anatomy, and of embryology, a fifth of pathological anatomy, a sixth of organic and medico-legal chemistry, a seventh of general therapeutics, an eighth of diseases of the eye, a ninth of diseases of the skin, and a tenth of mental affections. The surgical clinic takes place in the morning at seven o'clock; the medical at nine o'clock; the obstetrical at eleven. Theoretical courses are delivered from twelve to two o'clock; the special clinics from three to five o'clock; and at eight o'clock in the evening

the assistants of the clinical professors make their visits, and each student has one patient assigned to him, whom he is expected to examine, and for whom he is expected to prescribe under the direction of the assistant physician. The clinical wards are small, containing only about thirty beds ; but every patient coming to the hospital is first visited by the assistant clinical physician or surgeon, and such as are deemed most interesting are sent to the clinical wards. The autopsies are made with care in the presence of the students, all the appearances being recorded, and full histories of all the cases preserved. There is a good museum of pathological anatomy, and there are ample materials for dissection. The professors are paid by the government, which even provides the students with their dissecting instruments, so that they receive their education gratuitously. After two years passed in this hospital, the students are examined by a board composed of the first physician of the Grand Duke, of two professors of the school, of two physicians of the hospital, and of members of the Medico-Physical Academy of Florence. There are three tests to which each candidate is submitted. He must answer questions in medicine and surgery ; in legal medicine and in pathological anatomy ; he must make a formal diagnosis in three cases taken from the clinical wards ; he must write a thesis on a subject assigned to him, and defend it. Having passed this examination, and after a seven years' study, he receives a license to practise. But the government does not leave him here. We find throughout Italy an institution called the Con-

dotta. Certain physicians are appointed and paid by the local governments, whose duty it is to attend the poor in that district. The young physician is thus at once provided with a livelihood, and, as his reputation extends, he can go to the cities where professional incomes are the largest. The government thus providing its subjects with well educated professional men, represses vigorously quackery and nostrums. The municipal physicians are expected to give advice in all questions of hygiene, as well as to take care of the poor. This institution has come down from the days of the Roman Empire. The *Archiatri* were state physicians, and in Rome their number was equal to that of the wards of the city. They were chosen by the people of the municipalities, drew their salaries from its treasury, and they had many privileges, and their property even was exempt from taxation.

If we compare medical education in France with that in Tuscany, we find many differences of detail. The French government does not do so much, though it appoints and pays the professors. The students, however, are required to take out inscriptions, as they are called, and to pay for each one. The course of study occupies five years. There are twenty-one preparatory schools in France, and three schools where degrees are conferred. Two of the five years of study may be spent in the preparatory schools, in each of which are six titular and two adjunct professors. Of 2306 medical students in France about four years ago, 750 were connected with preparatory schools. There were more than

1300 students in Paris. The faculty of Paris is composed of twenty-six professors and twenty-four assistant professors. The lectures are delivered during two sessions of five months each. There are four lectures a day in the college, and clinical lectures at three different hospitals, every morning, from seven to ten o'clock. There are five examinations: the first on chemistry, natural philosophy and medical natural history, at the end of the first year. Anatomy and physiology are the subjects of the second examination; internal and external pathology of the third; hygiene, legal medicine, materia medica and therapeutics of the fourth; clinical medicine and surgery and obstetrics of the fifth, at which a thesis must be prepared and defended. A diploma of bachelor of science, from a preparatory college, is required before taking out the inscriptions. There is not, however, in France, any institution corresponding with the *Condotta* of Italy; there are no physicians like the *Archiatri* of the Roman Empire. The French government having contributed liberally to the education of the physician, lets him take care of himself, after getting his degree, which is also a license to practise. A constant stimulus is administered in the distribution, by the *concours*, of assistant professorships and the situations of physicians and surgeons to the hospitals. The school of "perfectionnement," or finishing school, is peculiar to Italy, and it certainly has many advantages. In a smaller country like Tuscany, and in a smaller city like Florence, there can be more personal intercourse between the professors and the students, and we find

some of the advantages of the collegiate system of education. We cannot consider the many advantages of this old system, without regretting that we are losing in this country what we once had of it. Teachers and pupils, living together under the same roof, dining together day by day in the same hall, know much more of each other, and have much more in common. The educated classes of the community are thus early brought into sympathy. Must we not lament that so often the members of the three professions in our own country are at variance with each other—must we not wish that there were more of mutual support and defence? In the French preparatory schools, and at Montpellier and Strasburg, there would be more of community of feeling than in Paris. We find, however, the collegiate system in medicine carried out only at St. Bartholomew's Hospital, in London. There a certain number of students have rooms in the hospital, and dine together in a commons-hall. It has been proposed, in France, to arrange in some way that students should spend more time in the provinces, and that they should be in Paris only for the last one or two years of their course, when they would be less likely to be distracted by the various objects of interest and pleasure in that great capital, and more able to avail themselves of its advantages. In London there are so many medical schools, in each of which are not more than sixty or seventy students, that the advantages of personal intercourse are better secured. The medical faculty of Harvard College has not been unmindful of this object. Whilst it has not been

favorable to increasing the number of lectures, nor the length of lecture terms, it has promoted the formation of summer schools, where, during eight months of the year, recitations and demonstrations are held, in which the pupil is brought into contact with the teacher, and the latter is able to find out something of the character and of the mind of the student. The Tremont Medical School was established in the year 1838, and a long list of its students, during successive years, affords the best proof of the efficacy of the system of recitations, as it is there carried out.

Whilst in the Tuscan institutions the intercourse and sympathy between teacher and pupil is so well provided for, there are great advantages in the protracted period of study. There, to be sure, gentlemen will not be so readily acknowledged by you who are commencing your studies, as by those of us who are looking back upon early professional life, and with whom its difficulties are matters of comparatively recent experience. We cannot but admire the wisdom of the Tuscan government in thus enabling young men to devote so many years to study, and in protecting them from want and anxiety during the early years of professional life. He who would devote himself to the profession of medicine with us, must have much more capital, or he must devote more of his energies to providing for his daily wants than is necessary in Italy, or even in France. It is true that the period of study prescribed before taking a degree is only of three years. But the degree with us does not immediately introduce to practice.

The public judge for themselves ; and the testimony of young medical men throughout our country is unanimous, that if the government thinks three years a sufficient time to educate a physician, the public prefers and insists upon a much longer time to pass over the heads of those who are to be intrusted with matters relating to health and life. I would say nothing to discourage those of you now commencing your work. I presume, however, that you know somewhat of that which is before you. If, simply to make money or to get fame be your object, any study is unnecessary. You will find in all places ignorant practitioners of medicine, wealthy and well known. If you have the love of knowledge, if you find pleasure in the exercise of the various faculties with which you have been endowed, you surely will not be deterred from your course by being told that a life of study and of the constant exercise of mental and moral faculties is before you. We are told of that great artist, Michael Angelo, so accomplished in sculpture, painting and architecture, such a proficient in all the natural sciences, that when asked what he was doing, as he was walking in the Coliseum at Rome, after he had reached his eightieth year, he replied, "I go to school that I may learn." We also read of that world-renowned painter, Leonardo da Vinci, whose proficiency in mathematics and the natural sciences was so great, that one day, after he had passed his seventieth year, some one speaking to him of his long life and the probability that it would soon be terminated, he expressed regret only on one account, that he was but beginning to learn

to paint. And we can assure you, gentlemen, that in the calling you are taking up, the longer you live the more you will find to learn. We can do something for you in the three years, which by law you must spend before you get your degree, in showing you where knowledge is, and in aiding you to train and discipline your own faculties. And here we can do only for the willing. In other schools and colleges with which you have been connected, there was a kind of discipline and supervision to which we can make no pretence here. We can require attendance on a few lectures, we can examine you on matters there put before you, but we cannot control or restrain you. Self-control and self-restraint must be daily exercised, if you are ultimately to succeed as trusted and honored physicians. Your intellectual faculties must be sharpened and your minds stored with useful knowledge. But this is not all; your appetites and passions must be brought into subjection; kindliness of heart and courtesy of manner are most important objects of culture. A recent benefactor of our college wished that her contribution should be devoted to a professorship charged with the moral and religious culture of the undergraduates, and the government of the University has established such a department, and placed in it a professor well known for his blameless life as well as his eloquence. And those charged with the duties of medical education would fail did they not strive to keep fresh in their own minds the great importance of moral culture, and were they negligent in reminding the students of the same.

We have alluded, gentlemen, to the imperfections of our science and art. They are traceable somewhat to our intellectual weaknesses and deficiencies, but in a greater degree to frailties and infirmities of our moral nature. We profess to be lovers of and to search for the truth; why do we so often fail in our efforts? Is it not often because we love ourselves supremely; is it not often because the appetites and passions of our lower nature get the dominion over us? To take care of ourselves is a high duty, and an instinct to secure it has been wisely implanted within us; but, alas! does it not too often get the mastery, and interfere with the proper respect for the rights of and discharge of the duties towards our neighbor? The novelist, whose Dr. Sangrado replied—when the proof of the murderous effect of his bleedings was put before him too clearly to be denied—that he had written a book, and therefore could not change his practice, conveys, under this bitter sarcasm, a truth that we may well lay to heart. If we take up the history of our profession, are we not constantly finding men, with great intellectual powers, so in love with their own theories and discoveries, that they cannot acknowledge the success of their contemporaries or juniors, and are thus left behind, whilst the flood of science rolls past them. The founder of Caius College, Cambridge, made two gates. Every student must pass through the first, called Humility, before reaching the second, called Honor. And I would exhort you, gentlemen, not to omit the practice of the medical philosopher, to whose opinions and ways we have alluded, that of

narrow self-examination. Be assured, if each of you looks carefully into his own heart, you will find frailties and infirmities, which should make you humble, and thus fit you for the acquisition of true knowledge and of its rewards. The medical profession deals much with human frailty and infirmity, and if you would treat tenderly those of others, you must have a vivid sense of your own. We live, too, in an age, gentlemen, when, with a keen sense of deficiencies and errors in existing institutions, there is a thirst for reforming them. And in actively participating in such efforts, we are but too apt to lose sight of the true source of evil within us. Did we know ourselves better, we could employ our energies more safely and wisely at home than abroad. The medical profession but imperfectly accomplishes its objects, and medical science is uncertain, and yet physicians are not sinners above all men; they but share in the weaknesses and sinfulness of their fellow men. To guard themselves and others against evils resulting from these weaknesses, is one object of the profession, and its laws, restraints, and discipline are valued by all those with whom it is a daily exercise to maintain a good conscience before God and man. The very love of knowledge itself needs restraint and control. The charlatan, in advertising his nostrum, gives a theory to explain its effects. In a half column of a newspaper he is able to reduce the art of healing to the level of the meanest capacity. The physician, too, is often called upon in the same way, and the patient expects not only a prescription, but a lecture. His own conclu-

sions in diagnosis, prognosis and treatment, are the fruits of the study of years ; but he is expected to explain them clearly to the uninitiated in a very few moments. The medical systems and various schools in our profession are the fruits of this same desire to see and understand what cannot be embraced in one field of vision—what cannot be comprehended by finite minds. The mechanical, the chemical, the vital schools, the systems of Brown and Broussais, were vain attempts so to arrange all facts and truths that they might be perceived and their bearings understood by limited human faculties. Of this school of Harvard University, we may mention, with a proper satisfaction, that it has never been identified with a school or a party, whilst it has never refused to learn from all the distinguished men by whose labors science has been advanced. Let us, then, gentlemen, be mindful of the precepts and examples of our predecessors. Let us not ask more from science and art than it can give ; let us not pretend to a knowledge which has not been vouchsafed to man. Whilst the charlatan understands and explains every thing, may we, as pupils and graduates of this college, ever maintain a proper modesty and humility, knowing well what man may know, but realizing, with the illustrious Newton, that we are, after all, but as children gathering a few pebbles on the shore of the great ocean of truth.

There is one other matter suggesting itself in this connection, on which I would fain say a few words. Our science, gentlemen, on one side has common ground with what is seen and known of all men.

All know something of the art of healing; who will not undertake to prescribe for some disorders? On the other side we border upon the supernatural and the unknown. Life and death are mysteries; we cannot define them, we cannot comprehend them. Prognosis is a department of medical science relating to them. It undertakes to predict results; it is often successful, but very great mistakes are frequently made, and great discredit is often brought upon the profession in this way. And the reproof addressed on this account is not always so gentle as was that of a young lady, the subject of the diagnosis, advanced consumption, of the prognosis speedy death, who at the end of two years, during which she had been able to discharge many duties devolving upon her, and to take a part in society, remarked that she was ashamed to look a medical man in the face, thus continuing to live in spite of the decisions of his science.

If we are often too venturesome in announcing decisions, all the elements for forming which are not in our power, it must be admitted that there is no point where we are more pressed for them than this. We can remind our patients that we no longer claim to be priests and prophets, as did the early practitioners. It is well for us if we are thoroughly persuaded in our own minds of the true source of supernatural influences, and it would be well if the public were so too. Though we live in an enlightened age, amidst claims for the supremacy of human science, we certainly find that false pretenders to supernatural powers, that spiritualists, necromancers and

astrologers, have in all classes of society those who trust in them and reward them liberally. I do not deem it out of place, Gentlemen of the Medical Class, thus to call your attention to this subject. He who would cure bodily diseases, must make himself all things to all men, in some sense like his professional brother who administers to spiritual maladies. And in doing this, in adapting his discourse to those not versed in science, there is danger lest he diminish his own powers of reasoning, lest he become loose and inaccurate not only in language but in thought. He may reduce science to the level of the mind of the uninitiated, to the loss of his own perceptions. Intercourse with his professional brethren will be a safeguard here. And if tempted to exalt his own powers, to think more highly of himself than he ought to, let him come to the other border land and look out into the broad expanse of the mysterious and the unknown. There is a proverb of reproach against our profession, *Ubi tres medici ibi duo athei*. Let us not in our own cases do anything to justify such a saying. Let us remember that truth is of divine origin. Laennec, to whom we owe such a valuable aid in the discovery of truth as is auscultation, speaks of the discovery as one vouchsafed to him, and remarks that great discoveries generally come in this way, that they are not wrested out by hard thinking, but transmitted through chosen channels at the time appointed by the great Author of all things.

And, Gentlemen, as a proper appreciation of the supernatural is valuable and important for intellec-

tual health and growth, it is still more so for the well-being of our moral nature. Medical men see so much of the evils of disorderly passions and appetites, that they ought to value highly whatever will bring and keep these in subjection. We read that he who ruleth his own spirit is greater than he who taketh a city. How forcibly, how constantly is this truth brought home to those who minister in sick chambers and by the beds of the dying! We read, too, that the fear of the Lord is the beginning of wisdom. How important this truth for physicians, so much confided in by patients lacking the intellectual training to appreciate the soundness of advice, and often the moral sense to remunerate properly their arduous services!

I have dwelt at some length on the difficulties of our undertaking, and have spoken of other countries where much is done for medical education. We must not, however, be unmindful of what we have received. We must not forget that the land on which our college stands was the gift of a generous member of our profession. We are now soliciting from the wealthy and the liberal the means to pay the debt contracted in building the present college, and we must acknowledge a grant of the Commonwealth towards completing the former college in the year 1814. The principle has been acknowledged in our community, that college buildings, that museums and libraries, must be provided, that scholarships must be founded, but it should be more fully acted upon. Those fit to receive an education

are very often unable to pay for it. There is at present a heavy tax upon students, and an inadequate remuneration to teachers. The members of the profession have always acknowledged their duty to teach to others what they have learned, and there is no disposition to shrink from it. Whilst medical men have given of their substance in this cause, we would call attention to how much was done personally by the first professors in this school. Until the year 1811, their income was limited to the proceeds of the foundations of the professorships, and then a salary of five hundred dollars was voted to the professor of Anatomy and Surgery and to the professor of Theory and Practice. And when the fees from students were assigned to them, yet we must all admit that their labors involved a pecuniary sacrifice. Had they devoted to private practice the time and strength spent in discharging the duties of their professorships, how much greater would have been their pecuniary compensation! We, who enter into their labors, should be grateful for what they have done, and be mindful of the example. The three earliest professors of our college have long since been taken to their rest. Of their immediate successors, one is but recently dead. We all may remember him well, and should delight in bearing testimony to his zeal and fidelity during many years of active service. We are now enjoying the fruits of his labors; we are surrounded by the monuments to his untiring industry. In his example of devotion to his profession, of scrupulous exactness and fidelity, how much is there worthy of imitation! And we cannot but con-

gratulate ourselves that so many of his associates and colleagues are still spared to cheer us by their presence, and to guide us by their counsels. If I may be allowed to refer especially to the Senior of all, the Professor Emeritus of the department the duties of which he discharged with such ability and fidelity and for so many years, I would point him to you, Gentlemen of the Medical Class, as an example of the possession and successful culture of those moral and intellectual faculties, of the importance of which I have said so much. The epithets, a scholar and a gentleman, so dear to every true professional man, may well be applied to one who in long years of intercourse with patients, with students, with professional brethren, has received their united testimony to his correct observation, his sound judgment, his scrupulous regard for the rights and his delicate consideration for the feelings of others. May his precepts and example be lost on none of us who have come together here to-day in the cause for which he labored so zealously, so wisely and so successfully!





